

the first chapter, bears upon this point: we shall not, therefore, enlarge upon it now, but refer the reader to what is there stated. Yet we cannot help animadverting upon the opinion of some who affect to undervalue the inferior powers of our nature, and represent their exercise as beneath the dignity of a moral and intellectual being. This opinion is not the less offensive, that it is mingled with some degree of pietism; and with the pompous, yet absurd, pretence, that those who hold it have conquered the earthly elements of their nature, and live habitually in the higher regions of rational or devotional speculation. Such mysticism may be intended to honour the Creator, but it appears to us to throw an injurious reflection upon his handy work. It avows that God hath given powers of action, which it is not proper for us to employ—nay, which it is praiseworthy to extinguish. We are informed on the highest authority that every work of God is “good,” but those who hold this opinion find some exceptions; there are some imperfections which ought to be amended. In opposition to this, let it be considered that the inferior power is as evidently the gift of God as the higher; and, if the design of exercise is evident in respect of the latter, it is no less evident in respect of the former. Man is a terrestrial as well as a celestial being, by the very constitution of his nature; and the attempt to make him only the latter, in the present state of existence, will ever be found impious and absurd.

2. But, lest any should confound powers of action, with appetites and passions, and imagine we are teaching that the will of man ought to be his law, we proceed to mention a second quality of the proper employment